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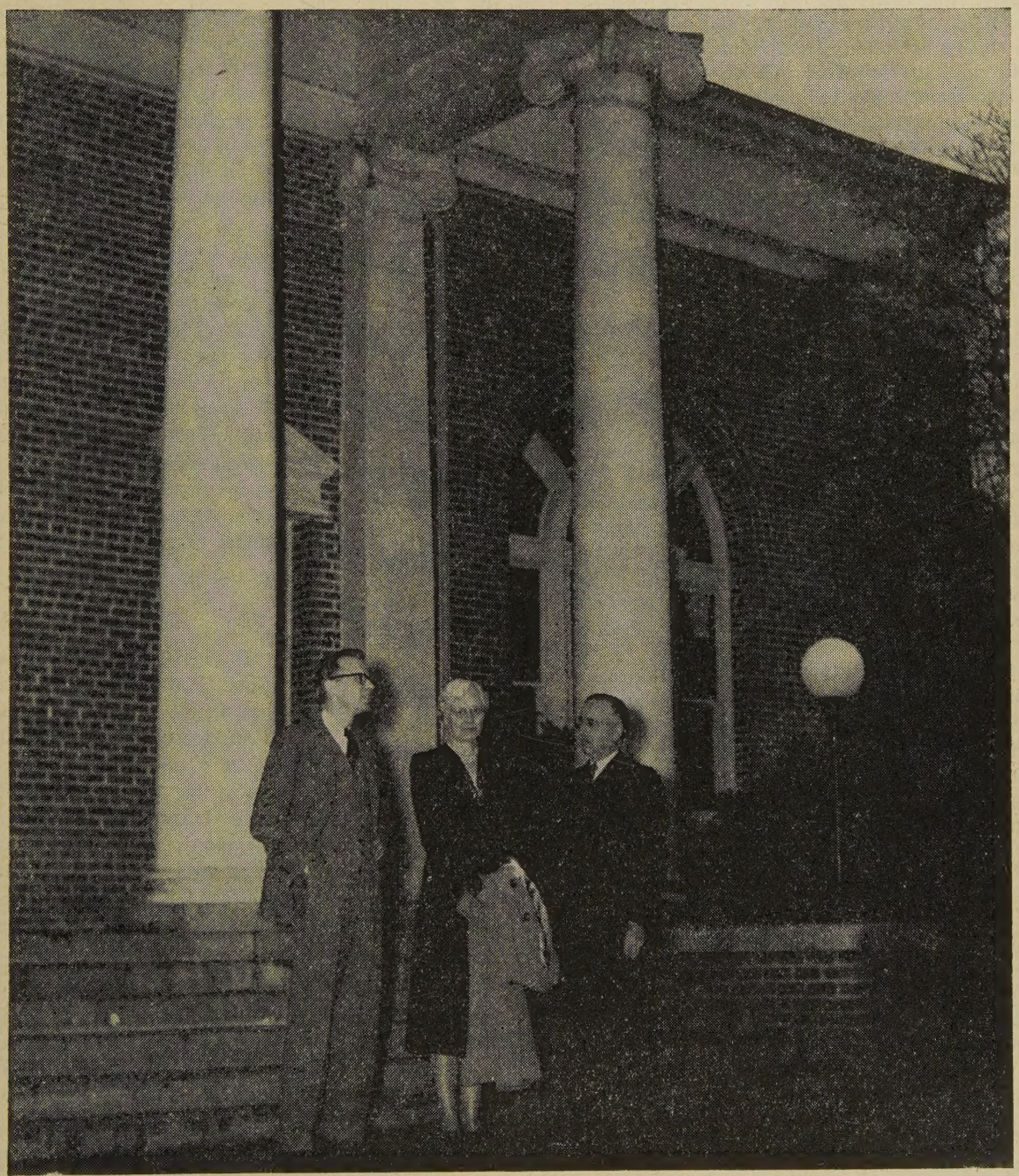
The AMERICAN FRIEND

[MARCH 3, 1949]



A STUDY IN PILLARS

Our institutions are no stronger than the people who support them. Stones dissolve. Persons who live greatly are immortal.

The Devotional Life . . . A Page of Personal Helps

ON THE WINGS OF THE STORM

He shall come like rain

If I could construct again one entrancing, frightening moment of my childhood experiences, it would be just before a summer thunder storm on the prairie. I can re-live it in memory even now:

There has been no rain for several weeks. Under the blistering sun the garden and fields have become parched. Again the steady hot winds have been blowing all day. In the West a bank of clouds has formed. As they gather and darken they rise against the wind, speeded by the higher currents of air. They move forward as if defying the hot winds.

The battle almost suddenly abates. The hot wind ceases. There is a calm—ominous of the dashing, lashing, benevolence of rain that is about to be. Cool wisps of breezes from the West soon stiffen into a gale. The storm has won. All of this the boy knows, the hot wind, the calm, the cool breeze, the frenzied gale and then— the tempest. It is a ritual of the storm.

The boy has seen it often in formation. The clouds throw down a distant curtain of rain. From the scroll the clouds above, it widens and heightens like a cosmic stage moving forward very rapidly. Distant thunder mutters a promise. Then, as the clouds roll in and the vast stage moves forward, flashes of lightening and thunder come together in one great display of sight and sound.

The show is on, and the small boy stands half-smiling, half-frightened, wondering how long to dare the wind, lightening, and thunder. He loves it and fears it — loves it for the great show that it is; and fears it for the destruction it might bring. It kindles his sense of the great and powerful. He remembers Sinai and the Ten Commandments as the "judgment" of the sky rolls in. For a moment he remembers that "God is love" and does not quite know how to reconcile it with the dangerous storm which presumably God controls.

As the tempest breaks in full fury, he runs for the haven of the house or, better still, to the barn and up to the east door of the hay loft. Vast curtains of water sweep the dry garden and drive the herd of cattle, tails to the storm, into the corner of the barn lot. The rooster finds a precarious shelter under a tree, where the driving rain ruffles and soaks his feathered dignity. Great sheets of water blanket the yard. The storm swirls and splashes its benevolence of rain. If it abates, a shaft of lightning and reverberating thunder send a new deluge to the earth.

Then, as quickly as it came, the storm subsides. As the boy saw it coming from the West, so now he sees it receding to the East—spent with its own fury. The dry wheat land had waited weeks for this new life. There is real joy in his heart. He has seen a real show, out on the broad plains, far from city attractions. He also knows the new courage which the rain brings to his father and mother. At supper this evening they will talk about plowing and making ready the seed bed for next year's crop.

The sun breaks through and shines on the clouds far to the East. Against them it paints a rainbow—a ribbon of hope, and from his Bible story book he remembers Noah, his ark, the flood, and the bow on the clouds.

It is the ritual of a prairie storm. It may happen elsewhere, but where else can it really be seen except where the earth lies flat, like a floor, away into the miles of space on every side where there are no barriers of hills or buildings. It is a great stage where God moves in majesty and benevolence, then gives the drama a benediction in the rainbow.

There are times when we should turn our attention from our problems and enter the world of sight and sound around us. There is drama wasting everywhere because we do not have eyes to see or ears to hear. We need to have enjoyable experiences which well-night end in themselves. We do not enjoy a picture with a view to using it some way in our work; we enjoy it for the sheer value it has for our sense of beauty.

* * * *

If such experiences do not come to us unalloyed with less desirable elements, then we must learn to find them and recognize them in their context. We need also an experience of grandeur in our world. A high mountain, an expansive, restless ocean, or a storm, present beauty that is not always easy to understand. Our experiences are often "mixed," but yet they offer certain thrilling responses in the midst of routine.

COVER PICTURE

David H. Parsons, Jr., business manager; Katharine C. Ricks, librarian; and Clyde A. Milner, president, discuss plans for the Guilford College Library.

As a result of the successful campaign for funds for the Library—the second phase of the five-year Campus Development Program — Guilford College will, during the spring and summer, make much needed additions and improvements to its library.

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Editorial . . .

Re-Open the Trial of Jesus?

SOMEONE, believed to be a jurist and authority on the legal aspects of the trial of Jesus before Caiaphas and Pilate, has made an application to the Supreme Court of the new state of Israel, urging that the trial be re-opened. It is suggested seriously and not irreverently.

The only authority competent to take the case would be the Sanhedrin, ancient Jewish supreme court of justice which has not met since about 70 A.D., but which could be reconstituted. Meanwhile, a leading rabbinical authority of Jerusalem says the Sanhedrin could not re-open the case, even if it were reconstituted, because the official files on Christ are no longer in existence. It doubtless will not be attempted, but the idea incites strange emotional responses. The central interest would presumably be to see to it, *this time,* that Jesus gets a fair trial.

It is mockery to put on trial one whose kingdom is not of this world. The court, whether of church or state, would be without "jurisdiction" over his case. Jesus never fitted Pilate's Court. Or more accurately, Pilate's Court did not fit Jesus. He was charged with blasphemy as he was reported to have said that he was the Son of God. Strangely enough no one suggested that it might be true.

If such a trial were re-opened we should only see re-emphasized that the prisoner is really in the judgment seat. It would be Pilate and Caiaphas on trial—with all of us.

Yet Other Trials

NOT many people have real facts in hand on the guilt or innocence of Cardinal Mindszenty, whose trial is front page news. We should not assert that the Cardinal is a companion of democratic freedom, but one fact seems clear, the trial itself is a mockery of justice. The test is not really between the State of Hungary and the Cardinal, it is a test of counter ideas. Those ideas are not Communist vs. Catholic alone. Jew, Protestant, or any other might well stand in the place of Mindszenty. In fact, Protestant leaders have now been arrested in Bulgaria.

That kind of court rises from every community, where democracy is on trial. Some of the most vocal advocates of "the democratic way of life" for America will not tolerate the basic principles of democracy. A local club may not be willing even to listen to a labor leader. A local labor union may not allow a voice to be heard from management. Those, and a hundred other examples, proclaim a contempt for the elements of democracy by those who stoutly defend its phrases and words.

The trial in Hungary has been made out of our accumulating failures to create brotherhood. A Japanese exclusion act of years ago; a present-day sign in a restaurant saying, "We reserve the right to refuse service to any person" (a none too subtle way of excluding persons of color) — these are the stuff out of which a "Mindszenty" trial is eventually made.

More than we know, our "way of life" is being tested and found wanting. The trial in Pilate's court is indeed re-opened and the prisoner becomes our judge. We want "democracy," but we don't want to be democratic; we believe in "brotherhood," but we don't want to be brotherly. Therefore our house shall be left unto us desolate and there shall not be one word left on another from our language structure of "democracy," because we knew not the day of our visitation.

All this except . . . except we turn and do works meet for repentance!

Notice the Children!

SOME time ago the proprietor of a very large drug store began noticing his department of liquors. Then he began noticing the people who bought them and finally he "followed the bottle home." Seeing the evil work of his own hands he discontinued the sale of liquors, and thereby he lost a very lucrative trade. He had to do it because he began to "notice people."

Recently another druggist began to "notice the children" in his store. As a result he has quit stocking lurid comic books. The sale of drink is doubtless a greater evil than comic books, yet there is something especially despicable in the commercializing that preys upon the minds of children. Swelling their profits into millions upon the nickels and dimes of little children, publishers of hundreds of various comic books notice their ledgers, but not the children.

There is yet another influence tearing at the nerves and imagination of children who sit spellbound before the radio. Recently we were appalled when a gruesome killing was portrayed over the radio on the "Mr. District Attorney" program in which the victim was kicked and beaten to death, and the portrayal was given blow by blow, kick by kick, in a drawn-out torturing episode. We wished that the officials of Vitalis, the sponsors, could see the faces of the children, who by the thousands were doubtless listening to the program. If only they could *notice the children.*

Certainly bad comics, radio programs, or movies do not generally make killers out of growing children, but short of that effect, who can know what emotional strains are brought into their minds — what mental disturbances sooner or later may appear?

"Whosoever offendeth one of these little ones . . ." But, hush, those are the words of a dreamer. He

hasn't noticed the box office receipts or the cash register! He has never "laid one dollar on another." Is not this a hard, competitive world in which every man must take care of himself? Give the public what it wants! If it is lucrative, sell the liquor to parents. If they are interested, take nickels and dimes of children, and give them mental poison, if they "want" it. If it sells Vitalis or something else let the radio blare its anguish into their ears. "After all, a man must live!" *Must he?*

If one watches his accounts only, it can continue, but if he notices the children . . . ?

The One Sin — Communism?

IF one were to weigh the investigations of communism in proportion to their volume he might decide that America has or fears only one sin—Communism. Communism can by no means be safely ignored, it is a real danger, but it is being used as a scapegoat for many other evils. Hounding it to its den, we may forget other dangers in a self-righteous crusade. Our most dangerous sins enter respectably through the front door while we drive Communism out of the back door, disgraced.

E. T. E.

The New Mood of Our Time

By D. Elton Trueblood

WE speak sometimes of the long middle period of Quaker history as the "age of quietism," but this is a misnomer. All will agree that the late eighteenth century falls within the period mentioned, but it was far from quiet. Among the most characteristic products of the time are the journals of traveling Friends, and these journals reveal intense activity. Many traveled thousands of miles over bad roads in poor conveyances and they attended countless Meetings. The standard Friend for a hundred and fifty years seemed always to be reaching home or about to leave again. Whatever Friends were, they were not quiet. Even the Meetings, though they included much silence, also included much powerful speaking and great spiritual activity.

What we can say, if we wish to denote the period in question more accurately, is that the middle period was a period in which most Quaker activity was ingrowing in the sense that *it was directed,* for the most part, to the members of the Quaker community. Friends were busily engaged, but they were engaged in meeting the needs and arousing the consciences of their fellow Friends. Itinerant ministers were exceedingly active and far from quiet, but they were active in purely Quaker visitation.

If we wish to speak accurately of the middle period, we may speak, therefore, not of the quietistic period, but of the *sectarian* period. Throughout a great part of our history the Quaker Movement has been universally regarded as a *sect,* precisely because so much of our effort, especially our preaching effort, has been expended on ourselves. This tendency to which Friends succumbed, was in marked contrast to the mood of original Quakerism which was a ferment reaching thousands of outsiders all the time. We first tried to save the world, and then we settled down to save ourselves. Whether this was an evidence of humility or of cowardice depends somewhat on the point of view, but the sharp contrast between the periods cannot be doubted.

The fact that so much of classic Quakerism has been ingrowing and self-regarding did not keep Friends from humanitarian work in the world; it merely kept them away from an outgoing ministry. John Woolman's example is instructive at this point. Woolman, as all literate persons know, was extremely outgoing in regard to the sufferings of other men. His concern for the slaves proves that he cared about millions outside the Society of Friends, and yet, almost all of his public ministry was confined to established Quaker Meetings. There are some exceptions, as in the case of the Indians, but the point is that these *are* exceptions. When it came to the spoken ministry it was assumed that Woolman and his contemporary Friends would speak almost excusively in Friends Meetings. They were not invited to address the Presbyterian Synod or the Methodist General Conference. Friends of the sectarian period did not preach in the Harvard Chapel. The thought of their being invited would have seemed fantastic and the thought of their accepting the invitation would have seemed even more fantastic.

II

Perhaps the most striking change which has occurred in the Quaker Movement is at this point. Modern Quakerism is not different because it is "activist," but because of our *sphere* of missionary activity. It is no longer shocking for Friends to accept opportunities to influence outside religious groups; indeed such ministry is now a standard feature of our contemporary experience. We are not different from our sectarian ancestors by virtue of our social and relief activities, for these we have always had in one form or another, but we are different in that so large a portion of our ministry is directed to the outside world. We have not yet realized sufficiently the nature of this change and the clue it gives to our future course of action.

The character and theology of Joseph John Gurney will long be matters of controversy, but there is little doubt that he did much to inaugurate the change to which this article is intended to point. The symbolic act in Gurney's ministry, which shows the greatest break with our sectarian past, was his appointment of a Meeting in the Capitol in Washington, attended by Senators and Congressmen. Friends had often carried a ministry to important individuals outside the Society of Friends, as Gurney's widow was later to do for Abraham Lincoln in the dark days of the Civil War, but here was something radically different. Gurney sought to reach the Senators, not in a Friends Meeting, but where they *were.*

In the last hundred years we have witnessed two major phases of this new missionary motive. The first phase was that of ordinary evangelistic work in individual communities. This work was associated two generations ago with the careers of John Henry Douglas, Luke Woodard, and many more, who seemed like radical pioneers in their time. They did a great deal of good, but with some unfortunate results. By adopting methods so similar to those of the Methodist circuit riders, they produced only similar results. Many of the religious communities so established are today little more than examples of indiscriminate Protestant-

m. This is not a total loss, but it does ean that most beneficent emphasis n distinctive testimonies, so sorely eeded in the modern world, is not ade.

This first phase of the new develop- ent has been succeeded by a second hich is equally outgoing, but marked- different in emphasis. In this new nderstanding of our task, we tend to ork, not on local communities, but n centers of national interest. Quaker ought today goes far beyond the con- nes of established Friends Meetings ecause Friends are able, again, to be fectious in other groups.

III

Some of the ways in which the new uaker missionary activity is being irected are the following. First, there is the work in colleges and universi- es. Friends now have remarkable eaching opportunities for the teaching f religion, not merely in Quaker in- titutions, but in many others. Friends eem to be wonderfully welcome in heological Seminaries and Schools of ivinity, as the long experiences of lbert Russell, Henry Cadbury, Moses ailey, and Alexander Purdy show. It eems now to be expected that Friends ill be influential in the Inter-seminary ovement, in student conferences and a variety of academic connections. n this way Friends, if they have any- hing to say, multiply themselves many imes, and help to build the future, ot merely of the Society of Friends, ut of the entire Christian cause in ur nation.

Second, there is the remarkable wel- ome which Friends now find in the ulpits of various churches, and es- ecially in college chapels all across he country. George Fox spoke in var- ous churches, but modern Quakers utdo him in that they also speak, *but y invitation.* The notion that such peaking is in any way inconsistent ith basic Quaker convictions has ractically disappeared. It has disap- eared because we have outgrown the arrow notion that we are a mere sect. t has disappeared because we see hat a glorious missionary opportunity his constitutes. As is well known, Rufus Jones provides the outstanding emonstration of such a missionary ork.

A third welcome to Quaker ideas, utside the Society of Friends, lies in he field of publications. There are nany magazines, the *Atlantic Monthly* eing a shining example of them, hich seem eager for articles from Quaker writers. Books by most con- emporary Quaker authors of books ave many times the circulation out- ide the Society of Friends that they have inside. If we had only our own readers we should do very poorly, in- deed.

A fourth important welcome to the penetration of Quaker ideas arises from the organization of religious con- ferences of many denominations, par- ticularly those attended by the clergy. Once Friends denounced the hireling clergy; now Friends have the oppor- tunity to address them; and this seems a far more profitable exercise. In the past year, important gatherings of Presbyterians, Methodists, and Dis- ciples, as well as large interdenomina- tional state pastor's institutes, have asked Friends to address them. We have never *fully* accepted the pastoral system *inside* the Society of Friends, but we are rapidly becoming *pastor pastorum* outside the Society of Friends. All this means a new day.

Here is our clue to our function in the entire Christian cause. We must keep up strong centers of living faith, particularly in our colleges, but we must do so, not for our own sakes or the glorification of our sect. We must do this in order that our missionary activity throughout the whole of our contemporary culture may be the more vigorously prosecuted. We go *in,* in order that we may go *out.* We must become an effective guild of men and women whose concern is not for our- selves, but for the *world.*

FRIENDS ASTIR IN MEXICO

A Mexican Friends Service Commit- tee has been organized; around it and in it a significant body of Friends may develop. It has an eight-point program of activities:

Shipment of relief supplies to Europe, recruitment of personnel for the Friends Service Units which the AFSC sponsors in Mexico, cooperation with the AFSC in moving a Mexican village from swampy land to higher ground, the establishment of a social and edu- cational club for young people at Yautepec, Morelos, joint sponsorship with the AFSC of the annual Institute of International Relations held in Mex- ico, are a part of their work. A dis- cussion group each Friday night in the Duckles' home, encouraging more Mexican young people to take part in AFSC projects in the United States, and the administration of funds raised by various groups for the relief of victims of the Spanish Civil War who are in Mexico, are also in their pro- grams.

Ed Duckles, North Carolina Friend, represented them at the recent annual meetings of the American Service Com- mittee in Philadelphia.

THE PURPOSES OF THE WORLD COUNCIL OF CHURCHES

Algie I. Newlin, now serving in Geneva, is Presiding Clerk of the Five Years Meeting of Friends. He is our representative to the World Council of Churches and as such will send in- terpretations and news from time to time.

As a fellowship of churches rather than as a federation, the World Council is restricted to cooperative work agreed to by the members participating. This, after all, may be the most effective way. History tells us that it is the only way, for churches are about as individualistic as sovereign states. The World Council is a channel through which the member churches may work out the plans and means for coopera- tive Christian action. It can be a means of setting standards for all and for united action in the face of mounting sins and disorder.

The First Assembly, in its two-weeks program, far more clearly than the constitution, sets the standards and scope for the future work of the Council. Two statements made by the Assembly indicate the concept of the purposes of the association of Churches:

"We have to learn afresh together to speak boldly in Christ's name both to those in power and to the people, to op- pose terror, cruelty and race discrimi- nation, to stand by the outcast, the prisoner and the refugee . . ."

". . . The Churches have been sum- moned to realize and express their responsibility in social and interna- tional life and to recognize the need for a new kind of evangelistic ap- proach."

Each delegate carried away his own impressions of the new-born World Council. By word and spirit the As- sembly launched it firmly and with real promise out to its great task. The future alone will unfold its significance in the life of the Christian Church. The Assembly, through its Message, said:

"Here at Amsterdam we have com- mitted ourselves afresh to Him and have covenanted with one another in constituting the World Council of Churches. We intend to stay together."

These statements are strong and clear, but without the spirit of unity and friendliness shown throughout the Assembly they would have been empty words. It was as if the Assembly was hearing the call of Isaiah: "Come let us reason together." (Isaiah 1:8)

ALGIE I. NEWLIN

Friends and Government—II

The Laws of God and the Statutes of Men

By Paul I. Miller

Paul I. Miller is a Quaker professor of history in Hiram College, Hiram, Ohio. In a series of three articles he presents a basic and well-written treatise that should be of help during current discussions on civil disobedience.

"But," says Parker, "when a wicked statute is made by the hindmost men in morals, men far in the rear of the average of the people, urging them in the wrong direction; when the statute offends the conscience of the people, and rulers undertake by violence to enforce the statute, then it can be only mean men who will desire its execution, and they must appeal to the lowest motives which animate mean men . . . " It is suggested that the priest who teaches by authority, not reason, and insists that all must believe "because the Church says so" is like the tyrant who forbids the subject to ask "Is the statute right—does it conform to the Constitution of the Universe, to God's will reflected in my conscience?" Such priests and tyrants want the individual only to inquire: "Is it a statute-law? What does the judge say? There is no higher law." Parker noted that in 1854 such a doctrine was being taught in high places, adding: "It is assumed that the legislator is not amenable to the rules of natural justice." Let us examine the pages of history to see how this principle has worked out.

Pharaoh once made a statute that all new-born boys of Hebrew parentage should be killed as soon as they were born. That was the law, and instructions were given to nurses: "If it be a son then ye shall kill him." Was it therefore the moral duty of the nurses and parents of Moses to obey the law? King Herod ordered all young children in Bethlehem to be slain. Was it right for the magistrates to obey this order and for the justices of the peace to kill all the babies? King Henry the Eighth of England ordered that no man should read the English Bible. The punishment for violation was to be death, without benefit of clergy. Was it the duty of the ancestors of Benjamin Franklin, and of others prominent in early American development, to obey this rule? There were laws in the time of George Fox and William Penn which made it illegal to preach without licenses or permits, or in undesignated places. Was it the duty of early Quakers to obey these laws? Hundreds of prison sentences pronounced in the seventeenth centry would never have been if early Quakers had obeyed these laws.

Some will argue that resistance against kings and dictators may, under certain circumstances, excuse disobedience to their laws. Such reasoning will likely be applied to the rebels of 1776. (Incidentally the rebels of 1776 were not only disobeying their Government, they were leading a movement to overthrow their Government.) But, many will argue, resistance is immoral in a democracy where the majority, through their representatives, make the laws. One can imagine what the prophet Elijah would have said to this argument. This reasoning means that the majority can make an immoral act legal with impunity.

Let us consider this democratic-majority question further. Once, when France was democratic, it was ordered that thousands of Frenchmen should be guillotined—men and women. Was it the moral duty to massacre so many Frenchmen as were killed during the Reign of Terror? The Government ordered it. Once, when slaveholders and their allies controlled Congress, they made a law (the Fugitive Slave Law of 1850) that if a sheriff or a federal marshall ordered one to help apprehend a Negro whom some other person called his slave, the person so ordered must help, even though he knew that the Negro had been born in that community of free parents. He must do this, even though one knew further that when the accused Negro was taken before a magistrate the law provided that the judge's fee would be twice as large if he found for the alleged owner as it would be if he found for the Negro. Did it then become the duty of Whittier and Garrison to turn into slave catchers? Perhaps William H. Seward, Senator from New York, was nearer right when he spoke, at the time when the fugitive slave bill was under consideration in 1850, of a "higher law" than the Constitution of the United States.

Parker also discusses the oft-advanced doctrine that "While the statute is on the books it must be enforced." This argument continues that it is not only the right of the legislator to make any constitutional statute he pleases, but it is the moral and religious duty of the magistrate to enforce the statute, and it is also the duty of the people to obey all statutes. Parker suggests that the same argument would also say that it was the moral duty to drown all the boy babies of Jewish parents in the Nile in the time of Pharaoh. Likewise in the time of Darius it was the moral duty for the Jewish captives to pray to Darius and to him only; in Herod's time it was the moral duty to kill all the children of Bethlehem, and in the time of Henry the Eighth there was a moral duty to cast all Bibles into the fire. This reasoning would also say that Judas Iscariot only did a disagreeable duty when he betrayed Jesus to the authorities who wanted him and who had orders to arrest him.

But the notion that every law must be enforced is historically false. Who enforces the Sunday law in any state today? There are laws in several states against fishing on Sunday which are not enforced at all. At least one state until recently had a law which made it illegal for trains to run through that state on Sunday. There are literally hundreds of laws, some national, which are not enforced today.

Who shall decide which laws shall be enforced? Every corrupt city government flagrantly fails to enforce some laws against certain offenders. Shall corrupt or negligent officials be the ones to decide that certain laws may be unenforced while honest and conscientious citizens, in some cases, are made to violate their consciences. Many states have laws which make racial discrimination illegal, but these laws are commonly violated and officials seldom see that Negro minorities are protected in their legal right to patronize barber shops, restaurants, and hotels.

To continue from Parker's sermon: "When the nation will accept every creed which the priest makes, because it is made for them, then they are tools for the priest, intellectually dead; fit to have . . . tyrants rule over them in the church. When a nation is willing to accept a statute which violates the nation's conscience, the nation is rotten. If a statute is right, I shall ask how I can best obey it. When it is wrong, I shall ask how I can best disobey it, most safely, most effectually, with the least violence. When we make the priest the keeper of our creed, the state the master of our conscience, then it is all over with us. . . ."

(To be continued)

Basis of Unity for Friends—II

By Alexander C. Purdy

The reader will want to read this article as one piece with that of the preceding issue (February 17). This is an abstract of an address delivered at the Illinois General Meeting at Evanston, October 23, 1948, and at the joint meeting of the Friends Fellowship Council and the Friends World Committee, American Section, at Washington, D. C., on January 16, 1949.

I think Hugh Doncaster was correct when he wrote:

The history of Quakerism could be written as emphasis on these two themes (the historic and the inward Christ). If I may generalize rashly and inaccurately, 17th century Quakerism held both together, and was strong; 18th century Quakerism stressed the inward at the expense of the historic, and was weak; 19th century Quakerism stressed the historic at the expense of the inward, and was weak; and 20th century Quakerism believes in both and has the potentialities of strength.*

Some will feel that to stress the historic Christ is to limit our message to one moment in history, one strand of human experience, and often to one culture. It is true that the very word "Christian" has only a bad meaning to vast numbers of folk on this planet, so tragic has been our misrepresentation of Christ! The early Friends did not so limit their message of the Light of Christ. They conceived their message to be the experiential as opposed to the "notional" expression of faith. They did not question that Christ died for our sins but what mattered most was whether we have died with him and have been raised with him into newness of life. Christ does not limit, he illuminates our message; he does not bind us to a dead fact in history, he calls us to live by the Spirit.

The Body of Christ

Ours is a sacramental Society, bound together by faith in the Real Presence, not channeled to us by the rites called "sacraments," but by the daring belief that God Himself is to be known and obeyed in the concrete human situations of our real living as Jesus of Nazareth knew and obeyed Him. In our worship, business, service, and testimonies it is this sacrament which unites us. The Divine Life and Power is available for our lives just as we are, for "while we were yet sinners Christ died for us." If one were to write theologically, he would say that belief in Incarnation is the central faith of Friends, "The Word became flesh and dwelt among us."

Friends, of course, have no monopoly here. As a recent writer put it, "The Church is not the relic of the Incarnation, but the continuation of it. It is this we mean when we speak of it as the Body of Christ." Yet Friends have undertaken to form a religious society on more radical sacramental bases than other churches. Without a formulated creed, an authoritarian discipline or a prescribed order of worship we have ventured to believe that God and man are conjunct, as Rufus Jones was fond of saying, and that human harmony and unity are to be discovered by "answering to that of God in every man."

This will mean a very large measure of intellectual freedom. Perhaps our aversion to creedal formulas and our activism in service have brought us to the pass that we are actually embarrassed when asked, as we often are, what do the Quakers believe? We need close, hard thinking in this area. Deeds are not enough, as words are not enough. There must be words to interpret the deeds and deeds to validate the words, but we shall not expect uniformity of intellectual statement. Friends ought to be able not only to tolerate but to invite differences of thought when the motive is genuinely creative of a deeper unity.

The Real Presence

We meet to worship not for the purpose of discussion, nor primarily to receive instruction, nor even to achieve peace of mind, but in the expectation of the Presence in our midst. For the few this may be a mystical experience of overpowering intensity; for the majority such ecstatic moments rarely if ever come, they are conscious rather of deepened purposes, of heightened values in life, of a fresh resolve to lead more Christlike lives, and of a closer fellowship with fellow men.

The business meetings of our Society ought to be no less sacramentally conceived than the meetings for worship. The Friendly practice of having no president or chairman but a clerk to record the decisions, witness to this faith. Such a method of business procedure allows one or two persons or a small clique to control the Meeting if the secular spirit prevails. Only tender hearts, seeking to discover the mind of Christ in the most practical matters of business, can afford to make this venture. Sufficient evidence of the fruitfulness of this procedure has accumulated during the three centuries of our history to encourage us to suggest it in wider areas of human relationship.

Similarly, the services of Friends must be sacramentally conceived. The ministering of food, clothing, shelter, and medicine for the bodies of men is a service that enlists the support of all who respond to human need. When this service is rendered across lines of race, class, and ideology, it is a work of reconciliation. Probably many support the work of Friends for one or both of these reasons. The endeavor to transform such service into a sacrament, "Truly I say to you as you did it to one of the least of these my brethren, you did it to me," is a much more diffiicult as it is a more important testimony. Nothing less than this sacramental principle at the heart of our labors for humanity is the witness that we seek to give.

Perhaps Friends need more than anything else a recovery of the faith that the Spirit of God is at work in the minds and hearts and wills of men. We shall fail to find unity in our own fellowship if we suppose that it is to be created by our intelligence, our cleverness, our skill in manipulating words and plans. We need faith that God is working in the lives of men, that we have not to create spiritual life but to discover and uncover the motions of the Divine Love already stirring them. In this spirit of humility Friends may find a basis of unity significant for all men.

*Friends World News, Spring 1947, page 11.

HELEN KELLER IN JAPAN

Takeo Iwahashi, Japanese Friend, writes of the visit to Japan of Helen Keller, and her secretary-interpreter, Polly Thompson. As will be seen, he was intimately connected with this visit.

"At last the Helen Keller Campaign has finished, with great success. I am now recalling its sweet memories. From the 29th of August to the 28th of October, I traveled through Japan with Kiyo, my wife, making a team with Miss Keller and Polly Thompson. From SCAP we got a private car by which the railway facilities were marvelously arranged. We visited fifteen main cities, delivering twenty-five big public speeches to more than 130,000 people.

"The Helen Keller Fund for the Blind was also successful, I think. We can accumulate about 30,500,000 yen as the total sum."

LETTER FROM GERMANY

The following is an extract from a communication by Joachim Jaenicke, a Friend who recently returned to Germany after exile in the United States.

The spiritual and moral situation of the Germans, because of their world crashing to pieces, has moved with great speed, whereas the development on the part of the Allies is very slow. The Germans had a chance to experience so many things emotionally, in other words experience them really. The occupation people experience them mostly intellectually. It is very difficult to see the ruins in the cities when driving through them in a comfortable car, and always well-fed and housed. I think that is the reason why I myself don't experience such horror from the devastation as a man who lives in a bombed street.

There is a time-lag between the development of the Germans and the Allies. The Germans are very impatient, which is understandable but wrong. The Allies promised too much to themselves and to the Germans. I mean that they over-estimated what they could do by the so-called process of re-education, as well as what they had to offer the Germans, both as being superior human beings (irony when one wants to fight the master race concept!) and as to the way of a superior political system; that is democracy.

I want to make this absolutely clear—democracy is superior to all other forms of government. I further believe that the standard of individual ethics in the United States is higher than that of Europe and of Nazi-Germany in particular. But I deny that the standard of conduct of the occupation forces and of a large number of people who make them up is as superior to the European conditions as . . . the official outpourings of the occupation authorities claim for themselves.

The sad fact is that you cannot impress a people which has systematically been corrupted for twelve years by a display of vice, unheard-of crime, and immorality on a national scale. I say you cannot impress such a people by a mere display of run-of-the-mill decency, let alone by petty larcencies, black market dealings, and all sorts of other imperfections. I could multiply examples and shall do so at another time.

In summary, however, one can say that the much talked about re-education of the German people has failed not only because the psychological moment was wasted, or that the Germans are not the most apt pupils, but because the Allies never realized the fundamental principle of pedagogy. You cannot educate anybody, if you do not discipline yourself first, and to a greater degree than the pupil, and you cannot educate anybody successfully if you do not love him (that is, the best in him), and you cannot punish anybody without the willingness to make sacrifices yourself.

The psychological moment to reorient the Germans was missed; the attempt to do long-range education failed because the lack of humility on the victors' part hides reality (and its great chances) to them. It is the lack of humility which hinders the Germans to see reality clearly and perceive the enormous possibilities they have today. Humility means to see things without paying tribute to the wishes and fears of one's ego, national and personal. *But the wonderful thing is that a right course of conduct can be started at any moment by any one.* That is what we must work toward.

THE PRICE OF LOVE

Anxiety and fear, heartbreak and dread;
Remorse for words of healing left unsaid;
Anxiety for loved ones far from home;
Fear for a child when old enough to roam . . .

Heartbreak for loved ones lost, or gone astray;
Dread that they miss or scorn the Shining Way;
Love is the Greatest Thing, its price is high.
It wrings from man a great Eternal "WHY?"

Love is a yoke that hurts us with its load.
Love is a rod with sharply pointed goad . . .
Gladly we bear the yoke, and kiss the rod,
For God is Love and Love is very God.

ELIZABETH A. BOULDING

SYMBOL OF THE SUN

Where orchards, glossy, waxen, darkly green,
Have basked for years beneath the friendly sun,
Now California's golden fruit is seen
Under pale scarves of lacy snow, new-spun
By leaden clouds, hung low as if to try
Ironically to ease the icy blow.
Vainly the smudge-pots flare — a staunch ally,
Emitting oily smoke and warming glow.
Like tiny echoes of the sun, too small
To conquer all the forces of the cold.
They still flame on, upheld by hope of all
The miracles their parent sunbeams hold,
Never once doubting that new days will bring
The sky's white fire which now seems smouldering.

HELEN A. HIGGINS

LISTENING POST

I have turned my ear within.
Less than the flip of a brill's fin,
Less than sere leave dripping one
By one, motes lazy in the sun,
Or milkweed fluffing to the ground,
Less is this persistent sound
That an urgent ear detects.

As a hooded lamp reflects
Eerieness on some far wall
And the mind in dim recall,
Seeing it not in outline there
Is of it poignantly aware,
So am I of what within
Stirs without stirring. Less than the thin,
Noiseless hush above a face
In death, less than the pulse of space,
Less than the slipping down of dark
On a barren windrow, stark
With sky . . .

Something only not less
I hear than that still earthiness
Where live seed lifts the soundproof clod
Vibrating in the song of God.

DOROTHY MUMFORD WILLIAMS

Literature in Review

All books reviewed in these columns may purchased through the Friends Book and pply House, 101 South 8th Street, Richmond, liana.

Meeting House and Counting House, e Quaker Merchants of Colonial iladelphia; by Frederick B. Tolles, iiversity of North Carolina Press, 48; $5.

Today, in the middle of the twentieth ntury, we see the new emergence of iladelphia Friends with an interest world-wide relief and reconstruc-n. It is still remarked that they be-ve in the fatherhood of God, the otherhood of man, and the neighbor-od of Philadelphia.

Therefore it is refreshing to have this nely book on the role of the early aker merchants. It traces the course active life during the first seventy ars of that "Holy Experiment" in veloping out of common Quaker ck a genteel aristocracy of pro-ietorship.

It was said of these proprietary-inded practical mystics that they ere a "God-fearing, money-making ople," and that they had "One foot the meeting house and the other the counting house." These Quakers ligiously apportioned their time in der to carry out the admonition of x to those "going over to plant, and ake outward plantations in America, ep your own plantations in your arts, with the spirit and power of d." They saw no conflict, for they ecognized no dividing line between e religious and the mundane."

These Friends, some already success-l in the colonies, but mostly crafts-en and small shopkeepers, came to-ther in a most favorable time and ace for quick success in merchandis-g and shipping. Moreover, they had mplete control of the entire life of e community for some decades. They ied not only the difficult task of mbining spiritual democracy and siness aristocracy but of maintaining spiritual integrity while taking a ading part in politics, business, ience, education, and welfare activi-es.

Friends are fortunate in having an terpreter at once so gifted and so ex-llently prepared in objective scholar-ip and so sensitive to the inner rings of Quaker action. A biblio-raphical essay, helpful footnotes, and dex will delight the scholar but these ill not detract the excited attention the reader from a book delightfully ive with real issues and real people.

DAVID HENLEY

Religious Life in Our Mission Fields, published by the American Friends Board of Missions, Richmond, Indiana; (paper); 247 pages; $1.

The material in this book is collected and arranged by Mildred E. White, educational secretary to the Board of Missions. It is the second in a series of five, the first one being on "Education in Our Mission Fields."

This book presents the seven fields: Africa, Cuba, Jamaica, Mexico, Palestine, Tennessee Mountains, and Western Indians in the religious phase of their work as Friends. Quaker readers should be up-to-date on this area of service which represents so much in the work of the Five Years Meeting of Friends.

Be Glad You're a Protestant! by Harry C. Munro; Bethany Press, 138 pages; $1.50.

Leaders of youth groups and teachers of Bible School classes should read and study this small book as a guide to better understanding and teaching of the meaning of belonging to the Church of Jesus Christ.

Young people are often impressed with the apparent unity and age and authority of the Roman Catholic church. At the same time, when they ask questions, we Protestants are inclined to be vague, offering a haphazard individualistic freedom from authority as the answer. Here is a non-argumentative, well-balanced, deeply religious presentation of the great basic truths of Protestant faith and pointing in the direction that our thinking ought to develop in the immediate future.

WILLIAM MERTON SCOTT

NON-REGISTRANTS TO DATE

The Central Committee for Conscientious Objectors reported on January 24 that there had been fifty-five non-registrants arrested so far, of whom twenty-four are now serving prison sentences of from three months to three years; one was on probation for relief work under the American Friends Service Committee; one was dismissed; four registered after arrest; and twenty-five cases were pending before the courts. The C.C.C.O. indicates that they do not have information on the church affiliations of eleven men, and that nine are not members of any church. Of the remaining thirty-five, two-thirds are Friends, and the remaining one-third include Methodist, Presbyterian, Congregational, Baptist, Brethren and Mennonite church affiliates.

At least ten of these non-registrants are married, and those with World War II records are equally divided between ex-prison, ex-Civilian Public Service, and veterans of the armed forces. The average bail has been $680. Nineteen months has been the average sentence imposed.

SEMINAR FOR STUDY

Would those interested in attending a Seminar for the study of the *Records of the Life and Teachings of Jesus* communicate with Juliet Roby, 2017 Spruce Street, Philadelphia 3. The meetings will be held in late June, Maine Coast; late August, Eastern Pennsylvania.

UNITED SERVICE BUDGET RECEIPTS TO FEBRUARY 23, 1949

Baltimore	$ 2,713.03
California	230.50
Canada	80.00
Indiana	23,682.18
Iowa	15,523.18
Nebraska	1,170.04
New England	3,170.99
New York	1,846.28
North Carolina	3,968.30
Western	15,943.65
Wilmington	4,124.24
Kansas	1,007.12
Other Sources	959.16
TOTAL	$74,418.67

Money should be forwarded by March 15 so the books can be closed on March 31. The time is short. The fiscal year ends soon.

The Sunday School Lesson

For March 13—Divine Resources for Human Needs

Mark 5, 6:31-44; Luke 7:18-23; 19:1-10

In order fully to appreciate the meaning of Mark's record of Jesus' actions, one must see how he brings together here in the space of two pages in his Gospel, four events of unusual importance. Beginning with Chapter V, he records the healing of the demoniac in the country of the Gerasenes; the raising of the daughter of Jairus; the curing of the woman with the issue of blood; and the feeding of the five thousand. About these stories controversy has raged for a long time. Unfortunately, men have too often come to the stories with a foregone conclusion about the possibility of what they have called miracles. I think it is well to be reminded that "love and reverence are ever the conditions of real insight."

It is obvious that Mark intended to refute, once and for all, the theory that Jesus met only one kind of illness, namely that arising from what we now call nervous disorder. "Nothing can resist the power and love which are enlisted on behalf of all who put their trust in Jesus," as one writer has put it.

We are not the first to raise questions in regard to Jesus and his program. John the Baptist speaks for many when he looks at Jesus and demands, "Are you he that should come? Or look we for another?" And Jesus replied to John, "Look and see." The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, the poor have the gospel preached to them, and blessed is the man who is not offended by this gospel. This passage is so near to the one in Luke 4:18, 19, one feels there must have been the same passage from Isaiah in mind.

The whole question of the healing ministry of Jesus should be frankly faced in this lesson. It raises many questions. For example, what does it imply as to human suffering? Surely it is opposed to the idea that suffering is punishment for sin. Jesus could not endure to see suffering without trying to relieve it. If it was just punishment, he had no business trying to free men from it, but his statement was, "It is not the will of your Heavenly Father that one of these little ones should perish."

It further raises the question of what our attitude should be toward the suffering we see in the world. Rather, it illustrates what our attitude should be. The relieving of suffering is a Christian work, fulfilling in large measure the commands of Jesus, and so right is it, that Jesus seems never to have even questioned the assumption that God's resources were available for meeting human need. We are quibbling to no purpose when we attempt to divide up human suffering and say that perhaps God's grace can aid in "nervous difficulty" but certainly cannot in infectious difficulty. No such distinction was recognized by Jesus. He saw men and women in great need, and he declared to them the mercy and the love and the power of God.

The lesson should not end without bringing the question home to our own lives and our responsibility. The place the question hits us is not at the point of miracle especially. It is at the moral level. If we try to carry out the teaching of Jesus and convey his spirit to our time, where will we be able to do it best? What human suffering could you help relieve? Is there any illness, or hunger, or oppression, or loneliness, or sorrow that you could help to ease? And do you believe that the resources of God are available for use in such a service of compassion and kindness?

Questions:

1. Discuss the relationship between "physical relief" and "spiritual ministry." Why do men contrast them?
2. Has the Church, generally speaking, lost its sense of mission, in the area of human suffering?
3. What has your Meeting done this year, to which it could point and say, "Look and see."

RUSSELL E. REES

For March 20—Growing Discipleship

Mark 6:7-12, 30-44; Luke 11:1-13

One of the most important qualifications for leadership is the ability to allow others to assume responsibility. A really great leader always calls forth the latent abilities of others. There is nothing wrong with the kind of leadership illustrated by Jesus. He did not smother the Disciples, he nurtured them. He had confidence in them and did not hestitate to give them roses while they were living. He entrusted them with responsibility as fast as they were able and willing to assume it. He created a fellowship of learning and living which was the heart of his method. He called them away to retreat, but he sent them ou as sheep among wolves.

The learning experience is mad up of three parts: study and medita tion and experimentation. If any on of the three parts is missing, the learn ing process is hindered by so much The accusation of being a theorist i often leveled at persons, and rightly because they have studied without ex perimentation. The accusation of fa naticism is often leveled at those wh have emphasized meditation withou study, and the accusation of being a activist is often leveled at those wh experiment without study and medi tation.

The school of the Disciples measure up well in all three of these aspects Jesus spent much time *instructing* the Disciples. The amount of teaching ma terial in the Gospels surely proves that, but both by example and by pre cept he called them apart to a life o prayer also. They soon came to under stand that it was not just what he knew that made him different. It was what he was inwardly. In their under standing of this they soon came saying, "Teach us to pray." He also sent them out to experiment, to try out what he had taught and what they had come to feel because of the life of prayer they practiced. After a preaching mission they came again to him, telling what they had done and said, how people had responded, what questions they had asked, what opposition they had encountered. Then he taught them more, and then they prayed about it, and then I think they went out again.

I cannot remember when I began to learn about Christianity. It is buried in my pre-conscious experience. I do not know when prayer was explained to me. It was just practiced in the home as long ago as I can remember. But I do know that I learned more by going out with a gospel team and trying to say what I thought I knew than by anything else I ever did. Perhaps we have not been serious enough about this element of the learning process in the church. Have we asked people primarily to listen? Perhaps occasionally to pray? But have we given people the opportunity and the incentive and even the obligation to test and try the gospel in live situations?

It is good for us to remember that Friends have proposed the abolition of the laity. There are to be no individuals who do not experiment with the gospel. Every one who knows is to teach; every one who has experienced is to proclaim. In fact, you do not have religion because of something you be-

(Continued on page 79)

Friendly Life — Far and Near

Cecil E. Pearson, minister of the outh Glens Falls, New York, Friends eeting and executive secretary of the ity Council of Churches, is a member a city-wide committee for a cam- ign against gambling and liquor vio- tions in the city of Glens Falls.

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The more than fifty members of culty and staff at Guilford College clude five veterans of Civilian Pub- Service, six who participated in riends' work abroad during or since e second world war, and nine who e ministers.

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Caroline W. Minard, commenting on Quaker Memorials in Russia," in the ebruary 3 issue, by Gilbert Mac- aster, reminds Friends that Daniel heeler is buried in Friends Cemetery, rospect Park, Brooklyn, New York.

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A letter to THE AMERICAN FRIEND om Pearl Parker Trueblood tells of e serious illness of Noble C. True- lood. Their farm home is near Salem, diana, but they are now in Louis- ille, Kentucky, where Noble True- lood is receiving medical attention.

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Howard Elkinton writes that Berlin riends, on his recent visit, sat in wor- hip for an hour, then for monthly bus- ess meeting for an hour and a half. ll the while the room was so cold ey could see their breath. "Our feet owly froze from the knees down," oward adds.

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The Fellowship Council has received ord of a new meeting for worship eing held at the home of E. Kidd ockard, at West Virginia Wesleyan ollege, Buckhannon, West Virginia. hey number about ten who meet each unday evening at 7:30. They would e glad to have Friends visit them.

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There are sixteen ministers of Meet- gs in Western Yearly Meeting with ss than five years' experience. Many f them are student pastors in colleges f the area. This is a commentary on he rise of new and young ministers o meet the serious pastoral needs of ur Meetings. Recently Glenn Reece, early Meeting superintendent, called hem together for worship and confer- nce.

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Besides the heavy editorial work which keeps Olaf Hanson close to her esk, conferences and demonstration schools have called upon her time. West Milton and New Castle have called her for recent service. She gives effective help in demonstration teaching. She is also editor for Sunday School literature in the Penn Series, on the children's level, for the Board on Christian Education of the Five Years Meeting.

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The annual business meeting of the Rural Life Association was held recently at Quaker Hill, Richmond, Indiana. Election of officers retained Ernest E. Mills, farmer, Cambridge City, Indiana, as chairman of the organization; Mrs. Ernest A. Wildman, farm homemaker, Richmond, Indiana, as secretary; and Paul Turner, assistant manager Farm Bureau Cooperative, Richmond, as treasurer. Eldon Yohe, farmer, Arcanum, Ohio, replaces former vice-chairman Mark Shellhaas of Trotwood, Ohio.

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The *Calendar of Yearly Meetings* for 1949 is now off the press and ready for distribution through the Friends World Committee, 20 South 12th Street, Philadelphia 7, Pennsylvania. Information as to the time and place of holding Yearly Meetings over the world are given, as well as the name and address of the Clerk. Friends are encouraged to visit other Yearly Meetings, so secure a copy now. Since its publication, word has been received from Japan that their Yearly Meeting plans to meet, November 27-28, 1949.

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Dr. Alexander DeConde, assistant professor of history at Whittier College, recently presented a paper, "Herbert Hoover, the First Good Neighbor," before the Pacific Coast meeting of the American Historical Association. Dr. DeConde's paper, presented orally at the meeting, dealt with the pre-inauguration good will tour of Hoover to Latin America in November and December, 1928, and supported the idea that the former President was the originator of what has come to be known as the "Good Neighbor" policy.

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Guilford and Earlham colleges are cooperating in the plans for a seven-weeks Cuban work camp, to be under the leadership of Hiram Hilty, assistant professor of Spanish at Guilford College. The project to be undertaken is the construction of a dining hall for the Young Friends' Conference at Gibara. Students who participate, besides contributing to international understanding and good will, will gain invaluable practice in Spanish. Hiram Hilty recently finished a five-year term in Cuba under the American Friends Board of Missions.

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In the old walled city of Acre today, refugees, mainly Arab, are crowded together, restless and uneasy in their enforced inactivity, susceptible to whatever rumor might be current. In an effort to counteract the tensions rising from idleness in the midst of suspense, the small American Friends Service Committee team in Acre has cabled for help. Sewing machines, hand-treadle operated; needles, thread, knitting needles and cotton or wool yarn are needed immediately. Gifts of these items should be sent to the AFSC warehouse, 23rd and Arch Streets, Philadelphia, Pennsylvania.

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Dr. Clyde A. Milner has added another to his long list of accomplishments. On November 13, at the Wilmington College Alumni Reunion dinner in Wilmington, Ohio, Dr. Milner was awarded the following citation: "Clyde A. Milner, '21, the president of Guilford College in North Carolina, heads one of the most important Quaker colleges in the United States. Before coming to Guilford, Dr. Milner served as dean of men at Earlham College and served with the American Friends Service Committee in Europe. In tribute to his wisdom, friendliness, and dynamic leadership in education, he is awarded a citation in college administration."

Friendly Fellowship

At Monthly Meeting of Clintondale, New York, Friends on January 21, a motion picture, *Beyond Our Own*, a religious film by a Protestant Agency, was shown. A film sound projector was purchased last summer and the Meeting has enjoyed many fine pictures for both adults and children.

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The Junior Department of the Anderson Meeting has been much interested in sending a box each month of food and clothing to a Quaker family in Frankfurt, Germany. Marion Shields of Kentucky was a visitor and brought an inspiring message. In January, the choir from White's Institute

brought a message in song. The pastors of the Quarterly Meeting exchanged pulpits one Sunday; Harold Pitts from Radley, preaching at Anderson, and Albert Bohnert of Anderson preaching at Bethel.

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All teachers and officers were guests of the Christian Education Committee of Friends Memorial Church in Muncie, Indiana, when Olaf Hanson, children's editor and worker in the Five Years Meeting; Norval Webb, pastor of First Friends, Richmond; and James Furbay, manager of Friends Book and Supply House, were leaders of the annual worker's conference on February 20. The meeting was held from four o'-clock till seven-thirty, with a buffet supper served.

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On January 30, the young Friends of Spiceland, Indiana, Meeting, and Russell and Edna Burkett, were guests of Raysville Meeting. During the service which followed the young Friends meeting, interesting pictures of the Holy Land were shown by Royal Stiener, student from Taylor University. On February 13, the Raysville Meeting Friends were guests of Spiceland Meeting, and enjoyed the film, *God is My Landlord,* based on the book of the same title by Perry Hayden.

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Penn Quarterly Meeting was held in Denver, Colorado, February 12. In the meeting on Ministry and Oversight, George Hurt and Millard Powell led the discussion on spiritual and material benefits of stewardship. Emphasis was placed upon the importance of not compromising one's Christian principles in earning a livelihood, as well as in spending one's income. The stewardship theme was carried on in the meeting for worship when Millard Powell spoke of the door of opportunity for Christian service which is open. The business session was held in the afternoon. A play, written by Rachel Osborn, was given which presented news from five of the mission fields.

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Philip Frazier and his son, Wilbur, enroute from Richmond to Indianapolis and Plainfield, stopped at Spiceland to attend the Woman's Missionary Society for their race relations program on February 17. Philip Frazier spoke of their way of interpreting the gospel through the various church services to the Osage Indians, and of the way in which they were responding to the idea of stewardship. Francis Wright spoke on, "Indian Associates." During the business session, the Society agreed to give money toward the new church at Council House, Oklahoma; traveling expenses to Africa for Mabel Hawthorne; electric lighting for the hospital in Africa; and to the Happy Grove School.

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Men's groups of Marshall Federated Church and Bloomingdale Friends Church, Indiana, under leadership of their respective pastors, Stacy Wesner and Earl Cox, united to sponsor a "World Citizenship Series" of lectures on four consecutive Sunday evenings in January, held alternately at the neighboring churches. Each session opened with thirty minutes of choral music and, on the occasion of the first and fourth meetings, additional opportunity for community fellowship was afforded by a carry-in supper. Speakers were Dr. John J. Haramy, well-known student of international relations; Dr. Ralph L. Holland, general secretary of the Indiana Council of Churches; Rabbi Leonard J. Mervis, Rabbi of the United Hebrew Congregation, Terre Haute, Indiana; and Errol T. Elliott, editor of THE AMERICAN FRIEND.

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Among the speakers at First Day afternoon tea meetings at St. Petersburg, Florida, have been the following: Louisa M. Jacob, speaking on her recent trip to Germany; James G. Vail, who told of his trip to South Africa and Palestine; the local secretary of the World Federalist Movement; Esther Holmes Jones on the work of the United Nations; Elbert Russell, who gave a series of lectures on the teachings of Jesus; and the Library Committee of the Meeting, giving short reviews of some books they are adding to the Meeting Library. James G. Vail also spoke to students of the Negro High School and the Children's Interracial Committee. Under the guidance of Joseph Taylor, a member of the Meeting, several men of the Meeting have been working to complete the new building which was put up last year. On February 13, there were one hundred and ninety present for the meeting for worship, and there is evidence that the Meeting is filling a valuable place as a channel for Friendly service in the city.

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The Friends Meeting at Lynn, Massachusetts, held open house at the parsonage on February 13, in honor of the seventy-fifth birthday of W. Carlton Jones, who has been acting as pastor of the Meeting since October. Born in China, Maine, in 1874, the son of Quaker parents, Carlton Jones is a birthright member of Friends, and has been active in Friends' work for the past fifty years. Coming to the Lynn Meeting in 1926, after the meeting at Salem, Massachusetts, was laid down, he has served as elder, clerk of the Meeting on Ministry and Counsel, and clerk of the Overseers meeting.

Annal reports of activities of the Lynn Meeting for the past year were presented at the February Monthly Meeting. The missionary society reports three hundred and eighty dollars raised and spent for the United Budget, American Mission to Lepers, Jamaica Building Fund, Kelsey Fund, Y. M. C. A. Santa fund, Friends Neighborhood Guild, and a special project in Africa. The sewing group, which meets every Monday, reports a total of one thousand, three hundred and ninety pounds of clothing received, cleaned, repaired, and shipped to the Service Committee.

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Churches of Earlham, Iowa, believing in the statement, "In union there is strength," unite each Sunday evening in a service, rotating the place of meeting, with the respective pastor responsible for the service. A union youth fellowship meeting is held prior to the church service. From January 16-23, William J. Reagan, former head of Oakwood School and now of Quaker Hill, came for a week of meetings, emphasizing the importance of religion in all phases of life.

On both Sunday evenings William Reagan spoke to the youth fellowship group and the union services. On Monday night he addressed the Lions Club; Tuesday afternoon he spoke to a joint meeting of the Woman's Missionary Society and the Quaker Anns, stressing the thought of being a missionary wherever you are. Tuesday night was men's night, with the women serving a dinner preceding the service. On Wednesday night, a community meeting was held, and on Thursday night the men served a chili supper to the women. Friday night was family night, and Saturday night was given over to Christian education.

The basis of all his discussions was the vital necessity for applying Christian principles and practices to all individual and world problems today. In this, and not in creeds and dogmas, embodied in the youth of today, rests the hope of tomorrow. We must practice the two great commandments, "Thou shalt love the Lord thy God with all thy heart, soul, and mind, and thy neighbor as thyself." William J. Reagan has been a teacher for many years, working with the "'teen age" group, and has a keen understanding and great appreciation of their problems. Although weather and road conditions prevented some from attending, it was felt the services were very well worth while.

In the Larger Circle

Three prominent Japanese Christian educators, two of them women, have sailed from the port of Yokohama for the United States where they will study American educational methods in secondary schools and colleges. The three are affiliated with women's colleges in Japan.

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Rev. Craig Wilder, young Methodist minister and a disabled veteran of World War II, has been arrested for non-registration, due to conscientious objection. He is assistant minister of a Methodist church and a student in Garrett Biblical Institute of Evanston, Illinois.

* * * *

Dr. Bixler, president of Colby College, Maine, told the Ecumenical Conference of the United Student Christian Council, meeting at Kansas University, that compulsory chapel services should be held by all church-related colleges. Optional chapel services, he stressed, carry with them the admission that worship is not essential.

* * * *

The Protestant Motion Picture Council presents each month a picture of the month. As its March selection, PMPC presents *The Boy with Green Hair.* This is the story of a twelve-year-old boy, "charmingly and convincingly played by young Dean Stockwell."

* * * *

A corporation in Albany, New York, has announced plans to construct a small children's theater in the city to show juvenile films having the combined approval of Protestant, Roman Catholic, and Jewish religious organizations. The corporation will sound out church leaders for recommendations as to the type of movies best suited for youngsters.

* * * *

The people of the United States made a grand gesture in friendship when they contributed to European relief by the means of the Friendship Train of food. That contribution of food was in the amount of five thousand tons to Italy and four thousand tons to France. But to make alcoholic beverages at home we used in two years a total of 9,688,761 tons of grains, grain products, fruits and potatoes, not counting 573,073,368 gallons of fruit juices and fruit juice products. While the world starves we, in America, make liquor and go on a terrific bender!

THE CHRISTIAN CRUSADER

NEW QUAKER SCHOOL

According to the Burlington, Vermont, *Free Press,* in the historic township of Plymouth in Vermont, a new school is being opened in the Fall of 1950 and will be operated along Quaker lines. It is being backed by Quakers and others who cherish the traditions of Quaker education.

It will be known as "The School at Plymouth, Inc.," and will be designed for an enrollment of two hundred boys and girls, from eight to eighteen years of age, including thereby both primary and preparatory work. It will feature a working farm, several types of small industries, and business enterprises, according to reports. Kenneth B. Webb of Woodstock will be the principal.

The founding committee of Vermonters and Quakers, formed to assist in the establishment of the school and seek funds through a national appeal, includes: Ernest M. Hopkins, Montpelier, president National Life Insurance Co., and former president of Dartmouth College; Earle Newton, Montpelier, director Vermont Historical Society; Fred Smith, Burlington lawyer; Dorothy Canfield Fisher, Arlington.

CONTRIBUTORS

Elizabeth A. Boulding, 3014 West Street, Ames, Iowa.

Helen A. Higgins, Liberty, Indiana.

Paul I. Miller, professor at Hiram College, Hiram, Ohio.

Alexander C. Purdy, professor at Hartford Theological Seminary, Hartford, Connecticut.

D. Elton Trueblood, author, and professor of philosophy at Earlham College, Richmond, Indiana.

Dorothy M. Williams, 147 Ridge Street, Glens Falls, New York.

We do not always read poetry or even prose because it will make money for us or solve some problem; we read it because it is beautiful and satisfying. It leads us to our better self which needs cultivating. Breezes that wave the fields of grain or quiet rain that sings softly on a window pane are simple pleasures which we need.

BIRTHS

BEAM — To Herbert and Barbara Beam a daughter, Charlotte Grace, on January 31, at Burlington, Vermont.

HARR—To Robert and Marjorie Morse Harr a son, John Robert, in August, at Clintondale, New York.

HURD—To Melvin and Cynthia Hurd of Clintondale, New York, a daughter, Susan Deborah, on December 15.

MENDENHALL — To Charles H. and Martha Coulter Mendenhall, members of Bear Creek Meeting, Earlham, Iowa, on December 21, a daughter, Linda Louise.

MARRIAGES

BAILEY-WARDMAN — Helen Louise Wardman, daughter of Mr. and Mrs. John Wardman, to John W. Bailey, Jr., son of John W. and Ruth Eichorn Bailey, Senior, of Marshalltown Meeting, on February 6, in the Presbyterian church in Albion, Iowa, with B. F. Martin officiating.

MANNING-MENDENHALL — India Mendenhall of Economy, Indiana, to Edgar I. Manning of Economy, Indiana, at Richmond on February 16 in the home of Errol T. Elliott, the latter officiating.

DEATHS

COMPTON—Edmund S. Compton on January 22, in Earlham, Iowa. He was born in 1875, the son of Sylvanus and Sarah McKibben Compton. He is survived by his wife; three daughters, Esther Compton of Lansing, Michigan, Mildred DeLay of near Boone, Iowa, and Alice Compton of Rockford, Illinois; and a son, Marion, of Earlham. Services were held at Earlham with the pastor, Arthur W. Hadley, in charge, and burial was made in Earlham cemetery.

COOK—Levi R. Cook at his home in Earlham, Iowa, on November 26, aged eighty-four years. He was the son of Harmon and Lucinda Mills Cook, and a birthright member of Bear Creek Meeting, and during the years occupied many positions of responsibility in the Meeting. In 1886, he was united in marriage with Abbie Barnett, who survives, together with two daughters, two sons, two sisters and a number of grandchildren and great grandchildren. Services were held at Bear Creek meetinghouse, with Lawrence Sams in charge, assisted by Arthur Hadley. Interment was in Bear Creek cemetery.

FELLOW—Dr. H. C. Fellow on April 21, 1948, in Portland Oregon. He was born in Henry County, Indiana, in 1856. He was a graduate of Earlham College, with Master's degree from Kansas University, and the degree of Doctor of Philosophy from Nebraska Wesleyan. Fifty-eight years were spent in Kansas as an educator, where he served as principal of several Friends' academies, and as assistant state superintendent of public instruction. In 1899, he came to Friends University. In 1929, he and Mark A. Reeve formed a partnership to build a public museum at Friends, and built up perhaps the greatest collection of Indian artifacts in the State. In 1868, he began writing poetry, publishing fifteen books, and was listed among the five hundred principal poets of the world. Burial was made in Wichita Park Cemetery.

GENTHNER—Gladys Perdue Genthner on January 21 at her home in Washington Court House, Ohio, aged sixty-one years. She was a birthright member of Friends in New Martinsburg Meeting, near Washington Court House, and a faithful member, although prevented by ill health from attending of late years. She was united in marriage with Christian Henry Genthner who preceded her in death. Surviving are three sisters, Miriam and Alice Perdue and Helen Perdue Peak, all of Washington Court House; an aunt, Orpha Smith of Los Angeles; and several nieces and nephews. Jessie Lea-

sure of Wilmington officiated at the services and burial was made in Walnut Creek cemetery near New Martinsburg.

HASTINGS—Walter Hastings on February 5, of Muncie, Indiana, at the home of his son, Thomas, in Urbana, Illinois. His wife, Laura Hastings, preceded him in death in 1947. He was an active and devoted member of the Society of Friends. Services were conducted in Friends Memorial Church by Robert M. Jones, pastor. He is survived by two sons, Thomas Hastings of Urbana, and Fred Hastings of Connersville, Indiana.

HIBBS—Wilda Williamson Hibbs on October 2, in Denver, Colorado, aged eighty-six years. She was the daughter of Joseph and Mary Williamson and most of her life was spent near Earlham, Iowa, where she was a loyal member of the Friends church. Her husband, Grant Hibbs, preceded her in death. Surviving are two daughters, Mary Stone of Denver and Addie Wilkerson of LaSalle, Colorado; and a son, Forest Hibbs, and brother, John Williamson, both of Earlham; grandchildren and great grandchildren. Services were held at Earlham, conducted by the pastor, Arthur W. Hadley, and burial was in Bear Creek Cemetery.

HOGLE—Archie O. Hogle on January 23, in Independence, Iowa. He was born near Marshalltown, Iowa, in 1893, the son of Myron and Sue Osgood Hogle. He was united in marriage with Abbie Gile, who survives, as do also two half sisters and two half brothers. Services were conducted by Orval H. Cox, pastor of the Marshalltown Friends Church, of which he was a member.

KITCH — Anna Kitch, daughter of Isaac and Abigail Kenworthy, on February 9, at Oskaloosa, Iowa. She was born August 30, 1870. She was united in marriage with William S. Kitch, in 1894, at Oskaloosa, and together they served in the pastoral field for forty-eight years in Iowa, Western, and Kansas Yearly Meetings. One brother, Truman Kenworthy of Richmond, Indiana, survives. Lela E. Gordon, pastor, was in charge of services.

MILES—Anna B. Miles, on January 17, at Corvallis, Oregon, aged eighty-six years. She was a birthright Friend, the daughter of Martin and Mary Jane Cook and spent her youth in Iowa where she was united in marriage to Joseph Bell, following which they came to Newberg, Oregon. After his early death, she was married to B. Clarkson Miles, who preceded her in death in 1939. She was a member of the Board of Managers of Pacific College for many years and served her church in many capacities. Surviving are two daughters, Lyra M. Dann and Eva M. Newlin; a son, Ross C. Miles, six grandchildren and a great grandson, a sister and two brothers.

POST—Lewis E. Post of Stanfordville, New York, on January 18, in his fifty-fifth year. He was active in Clinton Corners Meeting, a trustee of Oakwood School, and member of the Permanent Board of New York Yearly Meeting. Surviving are his widow, Florence M. Bedell Post; a sister, Amy L. Post of Haverford, Pennsylvania; a brother, Professor L. Arnold Post of Haverford; three children and two grandchildren.

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SUNDAY SCHOOL LESSON

(Continued from page 74)

eve; you only have it when you have aken what you believe and have ooked at it under the microscope of rayer, and then have tested it out y living experience. We should have ar fewer church members who "flunk" ne supreme test if we insisted, as esus did, on the full process of learn-ng, study, meditation and experimen-ation.

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2. What has been the most effective earning experience which you have ad? Does it bear out the above?

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LOCAL MEETING DIRECTORY

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Ramona Park Community Church (Friends) 1510 South 6th Street. A fully graded program of worship, study, fellowship and service. Sunday 9:30; 10:10; 11:00 a.m. and 7:00 p.m. Also mid-week services Wednesday, 7:30 p.m.

ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Albert F. Bohnert, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. Th-3-5370; Office Th-3-7531 (Th—Thornwall).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. J. Harold Hadley, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halstead streetcar—"111th Sacramento." get off at Longwood Drive. Russell E. Rees, Minister, 10937 California Ave., Chicago 43, Phone Cedarcrest 2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting secretary, 1401 Crain St., Evanston, Ill., Phone Greenleaf 5-6491.

57th Street Meeting at 1174 East 57th St., a United Meeting. Sunday meeting for worship, 3:00 p.m. Monthly Meeting (following 6:30 supper) every first Friday. Phone Plaza 2-9670; or Robert Byrd, Meeting Sec'y., FA4-8810.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45, Meeting for Worship, 11 a.m. John M. Lewis, Clerk, 338 Bryant Street, Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m., Rachel Osborn, Minister. 3952 Lowell Blvd. Phone GR-0584.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 10 a.m.; Meeting for Worship at 11 a.m.; Phone 6-5735.

DETROIT, MICHIGAN

First Friends, Fisher Y.M.C.A., West Grand Blvd. and Dexter, near Grand River Ave. S. S. 10 a.m. Worship 11 a.m. For information write or call Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Friends Meeting, unprogrammed, each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship, Sunday 11:00 a.m., at Hartranft Hall, 55 Elizabeth Street. For information, telephone Hartford 32-0467.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce, Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School at 9:30; Morning Worship at 10:45. Herbert Huffman, Minister; Robert Gemmer, Assistant Minister.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone Ja1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p.m. Donald B. Spitler, Minister. Phone 71566.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m., George H. Moore, Minister. RIchmond 78406.

MIAMI, FLORIDA

Friends Meeting, 34 W. Flagler Street. Worship, First Day at 3 p.m.

MINNEAPOLIS, MINNESOTA

Friends Church, Y.W.C.A. at 12th and Nicollet. Bible School at 10:00 a.m. Meeting for Worship at 11 a.m. Richard P. Newby, minister, 111 West 45th Street, Phone PI. 2960.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York, from October 3rd through April, each Sunday at 11:00 a. m.

ORLANDO, FLORIDA

Friends Meeting, First-day at 11 a.m., Sorosis House, 108 Liberty Street.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa. Church School, 9:45 a.m. Meetings for Worship, 11:00 a.m. and 7:30 p.m. Christian Endeavor, 6:30 p.m. Elmer H. Brown, Minister.

PORTLAND, OREGON

First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a. m., Worship 11:00 a. m., Unified Service 7:00 p. m., Prayer Meeting, Wed., 7:30 p. m. Foster or Hawthorne Trolley Bus to 35th Place. Charles A. Beals, Minister, Phone FILmore 3107.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00, Evening Service, 7:30. Glen Rinard, Minister. Phone Roseville, 162-F-11.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School. First-day at 11 a.m., Girl Scout House, Wayside Lane. Clerk: Clyde Whipple, 25 Cushman Road, Scarsdale, N. Y.

SEATTLE, WASHINGTON

Friends' Memorial, 7732 24th Ave., N. E., VE 1657. S. S. 9:30 a.m., Worship 11 a.m. and 8 p.m.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 0502 or Evergreen 1018. Religious discussion 10:00 a.m. Meeting for Worship, 11:00 a.m.

ST PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S. E. Meeting for Worship, First-day at 11 a.m.

TUCSON, ARIZONA

Friends Meeting, 1200 N. Mountain Ave., at Helen St. First Day at 11:00 a.m.

WASHINGTON, DISTRICT OF COLUMBIA

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting. 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p. m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

BUCK HILL BULLETIN

When there is not much else to talk about one turns to the vagaries of the weather. Truly California and the Pacific Coast have had January weather and we have had theirs. A year ago a great snowstorm the day after Christmas was the forerunner of nearly two months of ideal winter weather with skiing and winter sports at their best. This year January has been so mild, the hills were bare and winter sports *non est.* We understand this condition extended throughout the New England resorts and that hotel managers were in despair. Fortunately we have had a succession of conventions and meetings at the Inn and a good sprinkling of permanent guests. The Foreign Missions Conference brought three hundred guests early in January, followed by the Home Missions Council with two hundred and fifty in attendance. Then a three day meeting of the National Preparatory School Conference of three hundred and fifty including delegates from all our Friends Schools in the East but one. After they had departed came the Inter-Board Committee on Missionary Education (Methodist). Telegrams went out from the Inn on the first instant saying there now was "seven inches of powder snow on a two inch base, skiing fine." So it goes!

THE INN

BUCK HILL FALLS, PENNA.

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Would blow you through and through."

Shakespeare—Winter's Tale

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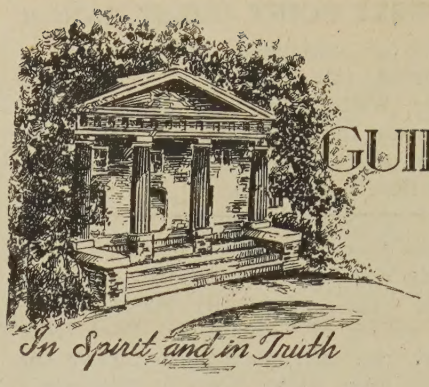

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JAMES F. WALKER, *Principal,* Westtown School
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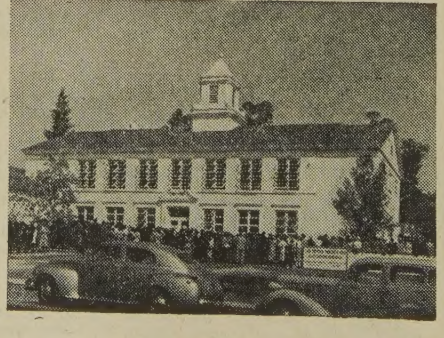

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